



Figure 8. My Book of English, MS year three (p.44). Akhamoukh Tabalehouit, a 90-year-old Tuareg woman who plays and teaches the Imzad.

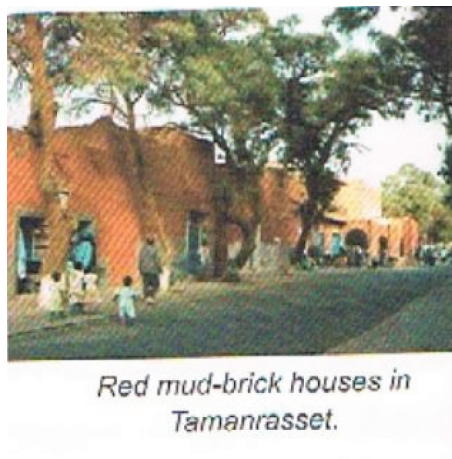


Figure 9. My Book of English, MS year two (p.134). The architecture of houses in Tamanrasset, a region in the South of Algeria and home to Tuareg Amazigh.

under the category of 'symbolic attributive' in which meaning and identity come from the symbolic attribute and are given to the carrier (Kress & Van Leeuwen, 2006). There is an association between the Sahrawis men 'the carrier' and 'red-mud brick houses', i.e. 'the symbolic attribute'. Therefore, the visual symbolic meaning is 'Sahrawis Tuareg as inhabitants of red mud-brick houses' which also endorses the powerlessness and marginalization of this group.

Discussion

The 'local Otherness' of Tuareg Sahrawis ethnic indigenous community, who are paradoxically depicted as blacks, implies the privilege of the Arab ethnic identity in the white-black spectrum that denies this privilege to Black bodies, be they Arabs or Amazighs. The national narrative of the textbooks, therefore, disseminates, naturalizes, and reproduces the colonial and the pre-colonial ideologies of slavery/colourism in which people with dark-skin phenotype is associated with inferiority, ugliness, primitiveness, and powerlessness. Otherness as implicitly buried in the biased ideologies to denote the favouritism of lighter skin over darker skin groups (Russell et al., 1992) plays out in the dehumanization of Tuareg Sahrawis indigenous communities throughout the negation of their intellectualism, exoticization, and the reinforcement of their

processes: deagentialization, folklorization, and disempowerment'. The findings also confirm that the textbook content does not only reproduce racial inequalities and stereotypes, but it also legitimizes the hierarchical social structure that is based on space and skin colour.

The inculcation of exclusionary racial ideologies in the standardized school textbooks material will likely impact the educational experiences of students of colour, be they Amazighs or Arabs, Muslims or non-Muslims. Therefore, following Canagarajah's (1999) argument, the task of EFL teachers is to use their pedagogy as a tool 'to *reconstitute* it in more inclusive, ethical, and democratic terms' (p. 2, italics in original). This pedagogy should embrace the spirit of 'critical consciousness' (Freire, 2005) in which both teachers and students are continuously engaged in the practice of problematizing and denaturalizing discourses that define favouritism and marginality towards a more inclusive discourse. Reconstructing an ethical discourse should not be divorced from the very ethical role of education in the Islamic tradition. In fact, without integrating the values of justice and equality in the curriculum, the teacher ceases to accomplish the core ethical goals of education: '*tarbiyyah*',¹³ '*ta'lim*' and '*ta'dib*' (Davids, 2022). Therefore, knowledge that is mechanically transmitted without the act of questioning its ethical quality should be treated as illegitimate, if not perilous (Nasr, 2010). Here, I use Freire's (1970) 'praxis' to define the act of teaching as a continuous process of reflection and action; both are imbued with the core ethical values needed to cultivate individuals who are aware of unjust social practices and committed to social change.

While the paper focused on the Algerian context, more studies are needed to capture other categories that are closely tied to the concept of colourism in school textbooks in the broader Maghrebi and North Africa region. The paper used 'colourism' and 'social markedness' to make sense of the data; however, future studies are also needed to tackle how skin colour intersects with other forms of identities such as gender, religion, and language etc. Moreover, following Said et al. (2023) findings in the Moroccan context, research is needed from the perspective of Positive Discourse Analysis which entails moving beyond discourses of oppression towards discourses of resistance and dignity whereby the diversity of Amazigh ethnic group is celebrated. Furthermore, the paper was solely focused on curriculum; however, further research is needed to address the experiences of students of colour and the impact of these experiences on their educational achievement. Placing the discourse within Critical Race as Spatial Analysis methodological framework will contribute to an understanding of 'how structural and institutional factors divide, constrict, and construct space to impact the educational experiences and opportunities available to students based on race' (Velez & Solorzano, 2017, p. 20). In addition to the examination of the educational experiences of learners, unveiling the pedagogical strategies that teachers of colour use to navigate their task as educators within a broader standardized educational system would offer important implications to restructure it in a more inclusive way.

Notes

1. I define global citizenship in this context as a sense of belonging to a common humanity. It implies human dignity regardless of differences: race/ethnicity, gender, religion, social class etc.
2. Sahrawi (adjective in Arabic which means people that come from Sahara, i.e. the desert).
3. Berber 'also *Barbari* in Arabic' denotes barbaric. It is coined by Arab conquerors and European colonizers. Due to its negative connotation, I will use the term Amazigh throughout the paper.
4. 'Tuareg' (also Arabic *Tawareq*) is the plural of the Arabic name 'Tarqi'. Historians diverge in terms of its etymology. Therefore, different explanations were attributed to the term Tuareg: their settlement and incursion of the Sahara Desert, their association with Tareq Ibn Ziad (the leader of the Islamic conquest) and his army, or their association with the Maghrebi region of Ouargha, a Tamazighet name for fertile land (Timbukti, 2006).
5. 'There is no difference between an Arab and a non-Arab, a white person or a black person, except for their piety. People are from Adam, and Adam is from Earth'.
6. To refer to former black slaves that later Islamized and Arabized (Stephen, 2021).
7. Collective memories are manifested in the use of history that supports a specific group limited within a specific space and time.

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